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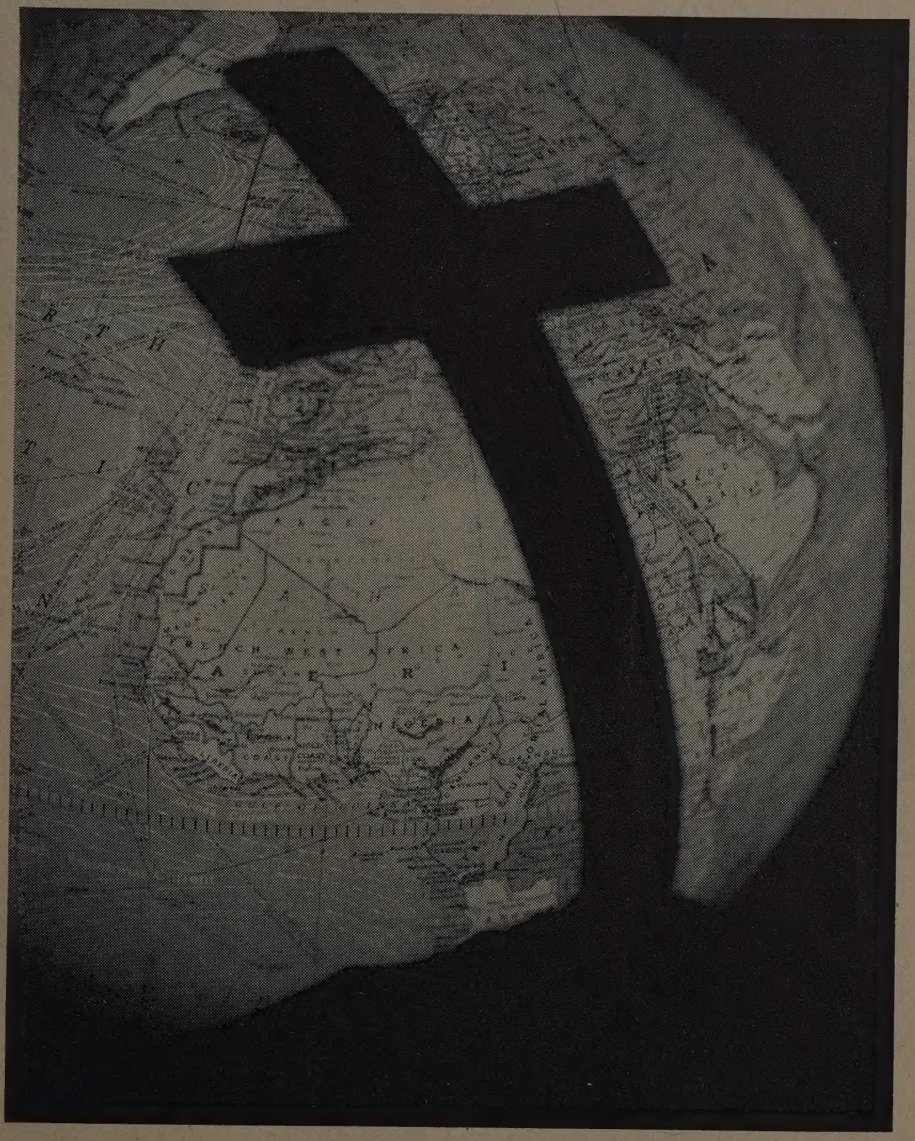

And the Word Became Flesh and Dwelt Among Us

UME XL MINNEAPOLIS, MINN., JANUARY 10, 1956 NUMBER 2

Epiphany

This light which breaks along the margin of my twilit mind,
Revealing things I never knew had been, or thought could be,
Revealing, too, the shabbiness of things I thought were fine,
Which served to bind the nightness of my soul in large degree—
This light, I say, has come unbidden through the swirling mist,
To pierce the gloom and dullness of my habit-ridden days,
Unveil the ancient, unsuspected hills with glory kissed,
And judge in silent splendor all my haggard, hidden ways.
For see! This cup that in benighted hours I thought was gold,
And raised to drink in careless pride—sheer folly's witless pawn!
Not gold, but dross!—and battered, filth-encrusted! This I hold—
A cup of death! My thirst unslaked, abashed I face the dawn.
The light! O God, the Light! Beneath the mounded dust of years
Thy golden chalice, rainbow-circled, beckons through my tears.

OLIVE ENGER

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News E**

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UME XL . . . NUMBER 2
neapolis, Minn., Jan. 10, 1956

Lutheran Herald

uther Speaks English

Herman A. Preus

A BOOK REVIEW

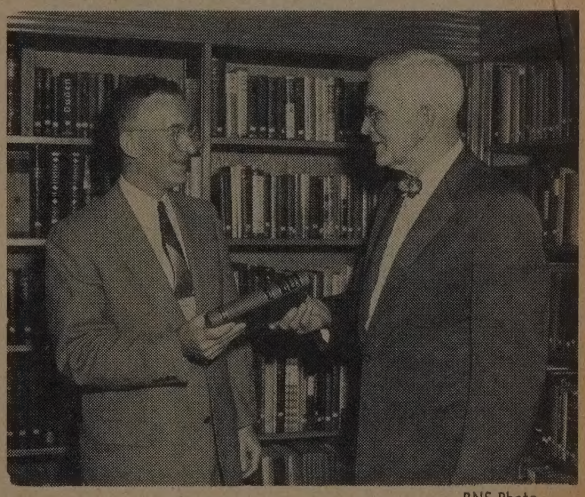
s is a wind-fall, theological and literary. During the t fifteen years we are promised no less than fifty-five mes of Luther's works translated into English. ere is nothing to compare with this in the history of glish-speaking Lutheranism, so far as the reviewer ows. We have the so-called Holman edition in six mes, published in Philadelphia, and the Lenker ion, in some twenty volumes. There are also individ- works of Luther that have been translated into glish and published. But here is the promise of fifty- volumes in English containing the best that the at Reformer has written, much of it never before lished in English. Luther's exegetical works alone take thirty volumes. Most of the commentaries on e books of the Bible will be completely new to all a small minority who are able to read them in the ginal. English-speaking theologians will finally be to discover for themselves that the exegetical works Luther are some of his greatest works. There will ow twenty-five volumes containing the Reformer's at treatises, sermons, table-talk, correspondence, de- ional material, etc.

he editorship of this great work is in good hands. Jaroslav Pelikan has been professor at Valparaiso iversity and Concordia Seminary in St. Louis, and ow associate professor of Historical Theology in the lerated Theological faculty of the University of Chi- o, succeeding Dr. Wilhelm Pauck. Dr. Helmut T. mann is a Doctor of Theology from Erlangen Uni- ity in Germany. He has been president of Waterloo lege and Seminary at Waterloo, Ontario, Canada, is now book editor of the Muhlenberg Press in ladelphia. The editors promise that there will be volumes in 1956, and after that an average of four mes each year. One may subscribe for the whole at $4.50 a volume, or buy them separately at $5.00 a me. One is free to withdraw his subscription at any e.

he first volume has just appeared. It is volume lve, SELECTED PSALMS, I. The volume contains her's commentaries on Psalms 2, 8, 19, 23, 26, 45, 51. not without significance that the first volume covers her's exegetical study of some of the Psalms. For as far back as 1513 to 1515 Luther had been lecturing on the Psalms at the University of Wittenberg. Many scholars believe that it was during those two critical years that Luther broke through to the light of the Gospel which the Reformation proclaimed anew. Following that series he lectured on Romans, Galatians, and Hebrews, up to the year 1518. We are almost compelled to conclude that it was through the intensive study of these four books of the Bible that God created the reformer.

Scholarship and Pastoral Concern Combined

The commentary of the Psalms in volume twelve came out of diverse circumstances. Some originated in the lecture room. Some were sermonic expositions. Some



RNS Photo

Dr. O. A. Dorn, manager of Concordia Publishing House, St. Louis, Mo., presents Dr. John W. Behnken (right), president of The Lutheran Church—Missouri Synod, with the first volume of the 55-volume edition of Martin Luther's Works.

revealed Luther teaching and interpreting a Psalm at the dinner table, or privately to his friend Melancthon. Those given in the class room on Psalms 2, 45, and 51, of course, are the most scholarly ones. They were delivered at the university in the year 1532. These lectures are a remarkable combination of scholarship and pas-

LUTHER'S WORKS, 55 volumes. General Editors: Jaroslav Pelikan and Helmut Lehmann. Concordia Publishing House—Muhlenberg Press. Volume 12, Selected Psalms I, edited by Jaroslav Pelikan, St. Louis, 1955. Price $5.00 a volume; and by subscription $4.50.

toral concern. Whether Luther is lecturing in the classroom or preaching in church, he is both the exegete and the pastor. He knows the art of detailed exegesis from the original Hebrew and Greek, and at the same time he never hesitates to be the preacher also in the classroom, applying the deep truths of Scripture to the life of the Church. Luther would undoubtedly have been shocked at some theological professors of our day who teach theology as a cold-blooded science, without relating it to the future ministry of the students before them.

In his study on Psalm 45 Luther urges the study of Hebrew. "For even if this language were useless otherwise, one should still learn it out of thankfulness. It is a part of religion and divine worship to teach or learn this language through which alone we can learn anything at all of the divine. In it we hear God speak . . . ; thus study directed toward learning this language might rightly be called Mass or divine service. Therefore I earnestly admonish you not to neglect it. There is a danger that God may be offended by this ingratitude and deprive us not only of the knowledge of this sacred language, but of Greek, Latin, and all religion." Luther really talks turkey when he talks to his theological students. He says, "You, too, as future teachers of religion, should apply yourselves to the task of learning this language, unless you want to be taken for dumb cattle and uninstructed rabble who somehow teach the Sunday gospel and the catechism with the help of books that have appeared in German. We need theological leaders, we must have fighters who stand on the battle front against men of other nations and languages, men who are teachers, judges, and masters in this language."

Theology in Psalms

Luther finds a tremendous amount of theology in the Psalms. In them he finds all the theological foundations of our faith. Of the fifty-first Psalm he says, "It contains instruction about the chief parts of our religion, about repentance, sin, grace, and justification, as well as about the worship we ought to render to God." And as he calls for humility he declares that "True knowledge of these doctrines does not depend on the intelligence of human reason, nor is it born, so to speak, in our home or our hearts. But it is revealed and given from heaven." From Psalm 51 Luther draws a masterful presentation of the doctrine of Original Sin. On the other hand Luther finds in this Psalm the complete doctrine of justification by grace alone through faith in Jesus Christ and His blood. "Here there is no difference between the present Church of the faithful and the faithful in the Old Testament, except that they believed the sprinkling would come, while we believe that it has been manifested and completed ('sprinkling with Christ's blood'—I Peter 1:2) . . . David . . . asks to be sprinkled with the word of faith in the coming Christ, who will sprinkle His church with His blood . . . the saints the Old Testament were saved by this faith, and we also saved" (page 363). A Christian is at the same t righteous and a sinner. While we are sinners "Ch adorns and clothes us with His righteousness" (p 367). So Luther says, "This Psalm is a sort of gen rule how sinners become righteous." Here Luther portrays the glory of absolution, where the Church clares forgiveness of sins to the confessing believer. assurance of the Christian must rest not in his con sion, but "Our whole certainty is placed in Thy wo

It is tremendously significant for the theology of day that Luther sees Christ in every one of these Psal And he believes that the Psalmist, too, saw Christ Messiah, with the eyes of faith, trusting the promise God, at the heart of which lay the promise of the M siah to come. Of Psalm 2 Luther says, "David in Psalm depicts the kingdom of Christ." Verse 7 s "The Lord hath said unto me, Thou art my Son, day have I begotten thee." Here says Luther, "C Himself sings this verse about Himself and His S Of verse 10 of this second Psalm Luther says, "U this point the prophet, full of the Holy Spirit, has tured Christ the King and His kingdom, now he a an address of exhortation, the like of which you not find in all literature" (page 66).

This Volume a Treasure-House

Luther has a touching introduction to Psalm 8, " want to talk a little about our dear Lord and Sa Jesus Christ. For He has commanded us to remem Him till He comes, and He has also deserved neve be forgotten. To give us an occasion to talk about H we shall take up the eighth Psalm of David, which written about our Lord Jesus Christ, and follow example of this prophet as he prophecies to us."

In his commentary on Psalm 45 we hear also Lu the pastor. He says, after he has in Psalm 51 spo "on repentance, faith, and justification, we want teach and hear something joyful." This is an indica of the joy and the comfort that any Christian layr will get out of reading these commentaries of Lu on the Psalms. Of this 45th Psalm he says "This Ps is uncommonly delightful and full of the most joy allegories of bridegroom and bride. . . . The words joyous and delightful, and clearly belong to a wedd Here you neither hear nor see anything but citte flutes, dancers, reeds, flowers, resplendent clothing, other things that are most delightful to the sight hearing. Yet if you look at the spirit, the cross persecution are taught, as well as agony of heart all the things we heard in the preceding Psalm make one sigh and sad. The Holy Spirit is accusto to arrange everything in this way, that whether come in or go out, we may find most joyful pass by which he refreshes us and encourages us" (page 1

Madagascar—Seven Years' Progress

Rolf A. Syrdal

was in 1948 that I had my first impressions of mission rk in the island of Madagascar. This year I was vileged to return, spending September 10 to 29 on island and visiting many of the same places that ad seen on my previous trip. The general impression the country and the people was one of advance. The of Tananarive, the capital of Madagascar, has de- oped in many areas, being more highly modernized. e roads have been improved, airports are in better dition, there are more industries and developments several areas of the country and the people seem e better clothed and better fed.

When we arrived by plane in 1948, we were covered the red Malagasy dust on our trip from the airport the city. This year we went over tarvia roads in a dern limousine. In the city of Fort Dauphin, which he center of our mission, there were rough streets kerosene lamps in 1948. Today there is electricity, dern buildings are going up, and paved highways e being developed westward into the outlying areas our mission field. There are other signs of material ance during these years, among them some large plantations on our mission field that have given k and good wages to large numbers of our Malagasy istians. In the midst of these sisal areas, new cities e developed, and other cities have been enlarged.

was interesting in the general change throughout country to see that the Church had more than kept with the material changes. Since 1948 a large new lishing plant has been built in Tananarive. The Lu- an Church of Madagascar has been formed, medical k has been started, new evangelistic outreach has made, and school standards are being raised to a level for the preparation of good leaders for our agasy Church.

he publishing house in Tananarive stands on one he modern streets of the city and is a well con- cted building humming with activity. Madagascar ecoming literate rapidly, and our three Lutheran sions in Madagascar united in this publishing house rder to meet the need for Christian literature. There staff of editors and translators, as well as the regular lishing house staff. Periodicals, yearbooks, pamphlets, hristian newspaper, and books flow off the modern presses to the hands of the Malagasy people. Two of our missionaries are connected with this great work and are living in a modern duplex close to the plant. We are thankful that in this instance our Church has been abreast of the need for Christian literature and that we have an establishment that is able to meet the demands for the new day that is upon us.

A Spirit of Courageous Independence

I have, of course, followed the development of the Lutheran Church of Madagascar with great interest and have from time to time published information concerning this development in the LUTHERAN HERALD. It was, however, an experience to see some of the results of the development of this church. I did not attend any of the formal assemblies or sit in on any of the committees of this Church, which is a union of the mission churches of the Norwegian Mission Society, the Lutheran Free Church, and our mission. There was, however, a new sense of responsibility manifested among the Malagasy church leaders, and an intangible but very definite spirit of courageous independence. By independence I do not mean that there has been a break between the mission and the church, but one could sense the entity of the new Church as it expressed itself in a spirit of full co-operation with the missionaries. Dependence on the missionary is gradually giving way to a sense of brotherly co-operation in an evangelistic task shared by the mission and the Church as a common venture under God. There is still a long way to go in the development of an indigenous Church, but we are on the way and the development to date has been healthy and encouraging.

An opening service in the new chapel-school building in Bekily district.

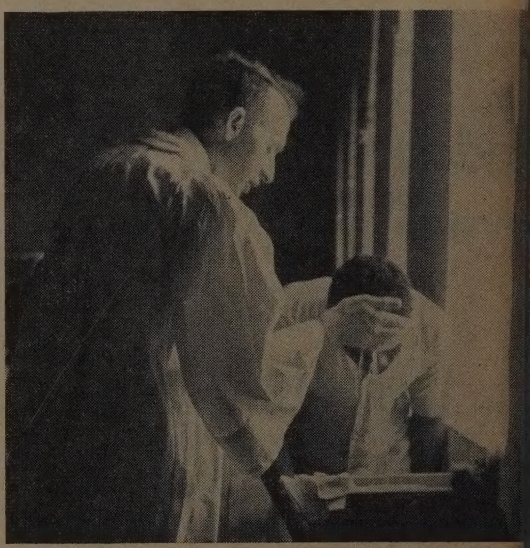
The Hospital at Manambaro

The other outstanding change since I was last on the field is the development of the hospital in Manambaro with a full medical program. The buildings erected there are excellent. The hospital is not yet fully equipped, but equipment is on the way that will make possible a full surgical program to complement the medical program already under way. In Madagascar, as in many of the African and Oriental countries, several members of the family accompany the patient when he goes to the hospital. Two buildings with a series of small rooms have been built to accommodate these families. It was felt that most of the medical patients could live with their families in these rooms, coming to the hospital daily for the needed attention. This development will greatly enlarge the capacity of the hospital as the patients will not be limited to the beds in the hospital building. There was only one doctor when I was there, but the second has already arrived on the field to take care of the enlarged program. This medical work has given encouragement to the entire Church on our field and has had a strong evangelistic impact upon the people. Services are conducted daily for patients and their families, many having their first contact with the Gospel when they come to the hospital for treatment.

One of the great encouragements was the new evangelistic outreach that had developed in several areas of our mission field. The missionary is always looking for new areas of need that are open to the Gospel message. They are also constantly watching for the development of an indigenous evangelistic movement among the people. There has been development along both lines, especially in the western section of our field. Several new centers have been formed around combination chapels and schools. These buildings were constructed by the people in the area, most of them still pagan. They have sensed a need, and in the opening of these centers have declared that their families and villages are receptive to the Gospel message. It was interesting to be present at the opening of one of these buildings. Four tribal groups in the area had united in this venture and were gathered together for a program. It was an attentive audience, and at the close of the services the head of one household came with his pagan charms to have them committed publicly to the flames as an indication that he and his family were leaving the old ways and were accepting Christ. In another area where we attended services in a small outstation chapel, 52 adults and 20 children were baptized and 48 new catechumens publicly enrolled. This expansion was largely effected through the work of members of the congregation who were busy witnessing to neighboring villages. There are two large areas, one containing 28,000 people, the other about 20,000 people, that have been surveyed and where an evangelistic outreach is being planned under the supervision of missionaries to be stationed in the center of the areas.

Education—an Opportunity and a Problem

Education remains an opportunity and a problem. T elementary schools have been turned over to the Chur and vary in effectiveness with the interest of the lo congregations. Our advanced schools at Manafiafy a Manantenina have faced difficulties because of t changing standards of schools in the country. The Co nial government has suddenly raised the schools Madagascar to the same standard as French schools. T change has demanded teachers of higher caliber and l also demanded that we increase the number of gra in order to be in step with the government. The trou



Rev. Gordon Ruud baptizes one of fifty-two adults in Ambovo at a special service.

is that there are few trained Malagasy teachers availa so that the burden of any increase has fallen back u the missionaries and personnel that might be secu from France. Together with this change, there is an increasing desire on the part of the French Colo government to have French teachers in the scho This means a policy change if we are to have the sch at all. We have previously geared the schools to estimated ability of the native Church to own and them. With these new demands and with the h salary schedule set by the government for teachers, schools are immediately brought out of the econo sphere of the native Church, at least for the time be It is, however, important that we continue to t Christian personnel so that the Church will not leaders and so that we can also train well quali

(Continued on pag

I Saw It Happen in Norway"

The Reverend J. Bjonnes-Jacobsen
Raade, Norway

the years before World War II many people in rway used to say when they heard of Nazi aggression l suppression: "It can't happen to us." In 1940, how-r, the Nazi invasion came as a great and dreadful prise to the peace loving Norwegian people. Then C. J. Hambro, President of the Storting (House of presentatives) wrote his book: "I Saw It Happen in rway."

Many experienced European church leaders told Rev. nrad M. Thompson, ELC Director of Evangelism, en discussing the Preaching-Teaching-Reaching Mis-n program: "This is American—it will not work in rope." ELC pastors, well acquainted with the old rwegian Lutheran State Church, had the same feel-. As we went ahead planning a P-T-R Mission in the drikstad-Sarpsborg Area, October 23-28, 1955, we had face the same doubts and fears over and over again. ll, I must admit that we felt some skepticism our-ves. But we resolved to try the entire P-T-R program ore rejecting it. Now we can say jubilantly: "I saw it happen in Norway." Experience has proven that the plan will work in Europe.

God has heard our prayers. In nineteen participating congregations 109 prayer groups were established. Many Christian societies and other prayer groups prayed regularly for the mission. About 5,000 Prayer Preparation Guides were distributed in the area. And both in America and in Norway many people were with us in prayer. Here we find the spiritual explanation of the rich blessing we experienced during the week.

In Norway we are not used to giving reports and exact figures about church life. The Central Committee has had a difficult struggle to get the reports and to revise the figures, but now we have a rather reliable picture of the Mission. These reports will be of great value for the planning of future P-T-R Missions in Norway, or "Evangelisk Aksjonsuke" as we call them in Norwegian.

The 874 appointed lay visitors had to make about 29,000 calls to reach the 90,125 people living in the

NORWEGIAN AREA EVANGELISM COMMITTEE
Rev. Agnar S. Tanner and Dr. Oscar C. Hanson, American representatives, front row center

area—84,113 are Church members (Lutheran). The visitation began a week before the Mission. About 26,600 calls are reported as having been completed. We had too few visitors for the tremendous challenge facing us. They went out with fear, often trembling, but they came back with joy. In almost all of the homes they were received in a fine and good way. They invited people to church and left a program advertising the services, plus a tract printed for this special week of meetings. In many places they had opportunity to bear witness of their faith in Christ. For many of the visitors, this was their first experience in visitation evangelism. They were thrilled by the experience of being called to serve their Lord and Savior and His Church.

Sunday through Friday, October 23-28, the churches were filled by audiences high above all our expectations. In a few places the attendance was only average but in most of the 19 congregations in the area it was overwhelming. The total attendance in the area was 33,570, an average of 4,870 each day. At the worship services the lay visitors recognized some of the people whom they had visited and bade them welcome. Others took their friends and neighbors to church in their cars. Around every church there was a multitude of busy busses and cars. Inside a holy stillness was felt when people sat and listened to the old message, some of them for the first time in many years.

Offerings for the week totalled 26,647 Kroner.

Two representatives of ELC Division of Evangelism, Pastor Agnar S. Tanner and Dr. Oscar C. Hanson, preached in different churches during the week. Their main task, however, was giving lectures and instructing the pastors during the "Mission to Pastors" session each day during the Mission. Their Christ-centered messages, given in good Norwegian, made a deep impression on the audiences. Bishop J. Smemo, Primate of the Church of Norway, Secretary General Reverend T. Øberg and Reverend Peder Olsen, Chaplain at Lovisenberg Deaconess Hospital, gave lectures in the field of homiletics and pastoral counseling. Each morning, Monday through Friday all nineteen guest-pastors, the local pastors and some lay preachers, about forty in all, gathered for these meetings at the Inner-Mission house in Fredrikstad.

Congregations which participated in the P-T-R are not the same as before. A new spirit of co-operation, optimism, and a fighting evangelical spirit of Christ has filled pastors, lay people, and the free organizations. Something new has been introduced into the old frame. We hope and pray that this will mean a lasting blessing to our Church.

The two Missions in Oslo and Østfold have made a deep impression in other areas of Norway as well. over our country P-T-R plans are discussed in Chris papers and periodicals and are also mentioned in papers—all in a favorable light. Our Østfold Ce Committee has received many letters from different of Norway asking for advice and help in plan similar Missions in the future. Some who serve guest pastors in the Østfold and Oslo areas are ma plans to inaugurate the plan in their own congregat

Conrad M. Thompson and his co-workers, Dr. C C. Hanson and Pastor Agnar Tanner, have succe in transplanting the P-T-R program on Norwegian The bishops and the pastors, the lay preachers and leaders of the free organizations, the lay people of congregations—all of us feel that this program is a and rich gift from God. Eternity alone will reveal fruits.

I saw it happen in Norway.

Madagascar—Seven Years' Progress

(Continued from page 30)

Christian teachers for our own and government ele tary schools.

The Watchword—"Advance"

There is also a general growth within our mission the native church. One example of this growth is situation at Amboasary. This was a sleepy village river ford when I was in Madagascar in 1948. No is the center of the sisal plantations and the di government. A large bridge is under construction the river. A small church built there a few years has now been replaced by a sizeable building that more than filled on dedication day on September A large portion of the most of this structure was r by the Malagasy Christians. The growth of the ch is not spectacular but is steady and encouraging. In district recently, seven witch doctors gave up charms and have been brought into fellowship Christ through baptism. This indicates that the heathenism is breaking up under the impact of Gospel. As the leaders of paganism turn to Chris look for the people to come in larger numbers.

There are still many problems to face in Madaga but we are thankful for open doors of opportunity peace for the work that is being conducted both mission and church. The degree of progress varie different sections of the field—conditions, tribes, individuals—all have their effect on the forward pro of the Gospel message. In general, however, the pi is bright and the watchword is "advance."

s meeting is historic in the unfolding of the Bible
ip Movement in the Lutheran Church." This was
opening statement of a presentation by Dr. Wilton
gstrand, youth director of the Augustana Synod,
king to 120 men registered for the Bible Camp
atshop at Camp Ihduhapi, November 15-17.
here were very few speeches during these sessions,
good share of the time the participants broke up
eleven individual groups to study and discuss the
ous phases of Bible Camp activity. They studied
varied topics as Bible Camp curricula, problems
liscipline, the physical standards of the camp, the
e of the Bible in the camp program, the relation
he camp to the parish, and the use of counselors
mp. It meant that some of the most interested and

Bible Camp
weatshop

rienced Bible Camp pastors in our Church were
ing solutions to some of our camp's biggest prob-
. To assist them were "resource men" who had a
cular specialty in the workshop to which they were
ned. The discussion was divided into two main
ents.
llowing accepted group procedure, the groups first
ed the problems involved in the area assigned
, and then sought out the solutions. The results
e findings have been gathered into a mimeographed
t which may be obtained by any interested Bible
committee or prospective dean from the office of
Young People's Luther League.
esent also were three other Lutheran Youth Direc-
in addition to Dr. Bergstrand. The Rev. Merton
mmen of the Lutheran Free Church led the first
noon's discussion on the purpose of Bible Camp
. The spirited discussion which followed Pastor
mmen's presentation elicited, among other things,
ire to make youth conscious of Christian witnessing
ery-day life. Dr. Marcus Riecke, American Lutheran
ch Youth Director, explained the proposed plan
outh work in the united Church. Our own Youth
ctor, the Rev. Carroll Hinderlie, spoke on the theol-
f youth work, evolving the premise that discipline
s basically out of the great Gospel promises, and
ome from no other source. The Rev. A. P. Klausler
e Missouri Synod's Walther League was present as
bserver, and brought a greeting from his group.

Dr. Oscar C. Hanson, former youth director and presently P-T-R evangelist, keynoted the conference with a presentation on what the Bible Camp movement has meant thus far to our Church. The Rev. R. A. Ofstedal summarized the discussion of purpose by concretely demonstrating how he had seen the basic purpose of Bible camping grow through his many years of experience in this movement.

Representing the colleges in their relationship to Bible Camp was Prof. Emil Erpestad of Augustana College. A discussion followed on the problems of supplying manpower at our various camps. A recurring request was that the Luther League office be made available as

Four youth directors were present at the Bible Camp workshop. From left front around the table are Dr. Marcus Riecke, Dr. Wilton Bergstrand, the Rev. Merton Strommen, and the Rev. Carroll Hinderlie.

a clearing-house to match students desiring summer camp work and camps desiring counselors and workers.

Dar Roa, Youth Evangelism Counselor, led a panel of six men in the discussion of the role of the dean in Bible Camp. The greater portion of pastors present were newly-elected deans who will serve in the 130 camps of our Church this next summer. One workshop was devoted to the discussion of the relation of the dean to the other members of the staff and faculty.

Conference director was the Rev. David Brown, Associate Youth Director.

Pastor Merton Strommen, LFC Youth Director, leads the session which discussed the purpose of Bible camping.

The Lutheran Free Church

On December 21, 1955, Dr. T. O. Burntvedt, president, announced the withdrawal of the Lutheran Free Church from the union negotiations in which it has been participating since 1951. Withdrawal came as the result of a congregational referendum on acceptance of the *Report, 1954,* and certain additional proposals chiefly concerned with the place of Augsburg College and Theological Seminary in the new Church. The Annual Conference of last summer referred the matter to the congregations.

Participation in the referendum was general, 92% of the member congregations registering their vote with the secretary. Almost exactly two thirds of the congregations voted in favor of the union. The per cent of the popular vote favoring was practically the same. Nevertheless, even so large a vote in favor was not sufficient to keep the Lutheran Free Church in the union, because the Annual Conference stipulated that the *Report* and additional proposals must be adopted by a three fourths majority vote.

Certainly, it is a disappointment to the rest of us that this beloved and highly respected sister body thus withdraws from an association which has become closer and closer as the union negotiations have progressed. It is true that the outcome of the referendum was not unexpected. Yet, when the results were made public, it will have to be granted that keen disappointment was felt by the three Churches remaining in the negotiations.

We trust that our friends in the Lutheran Free Church will not take it amiss if we offer a few comments occasioned by their withdrawal. The first is to thank them for what they have contributed to the building of the structure of the new Church. From the time the LFC entered the negotiations, its leaders have given

EDIT

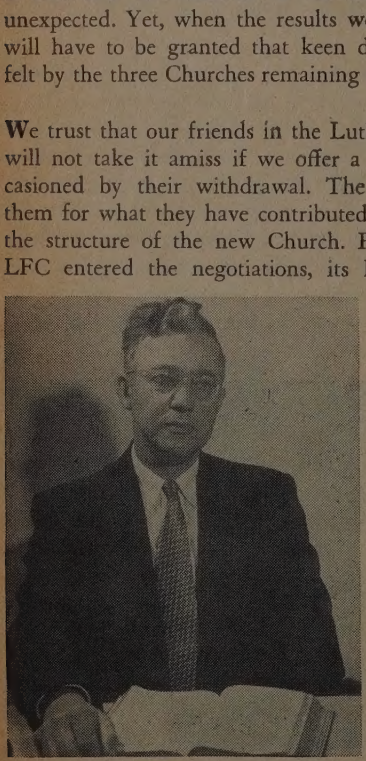
invaluable counsel and help. This is true of all of th
it is especially true of three:

Dr. T. O. Burntvedt, president of the Lutheran
Church, has served as chairman of the Joint Commi
on Polity and Organization since its first meeting. T
is not a member of that committee but will agree
he has been an ideal leader for us: alert, fair, determi
kindly, with a priceless sense of humor to help us
the rough spots; a consecrated churchman and Chris
leader of whom any Church may be proud.

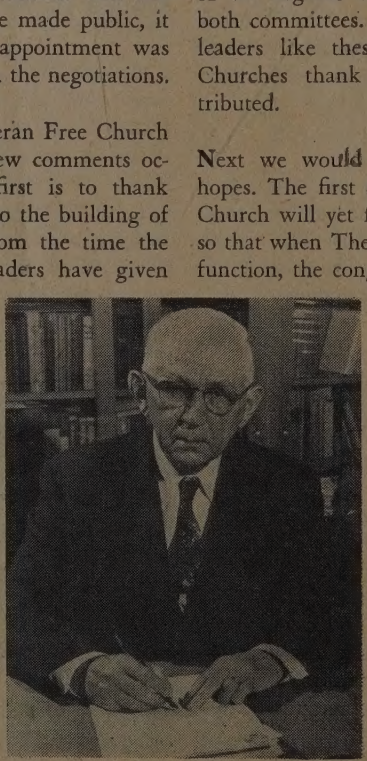
Dr. B. M. Christensen, president of Augsburg
lege and Theological Seminary, has also served
both JOPOC and the Joint Union Committee. A C
tian idealist, he has been stedfast in guarding
spiritual objectives of the new Church, always r
to speak up for what he believes right.

Dr. John Stensvaag, professor of theology at A
burg and vice president of the LFC, has been a me
of JUC since the beginning and of JOPOC during
past year. He has borne his full share of the loa
work and discussion and has won for himself a
of the highest respect among the other member
both committees. The future of any Church which
leaders like these men is bright. We of the
Churches thank God for what the LFC has
tributed.

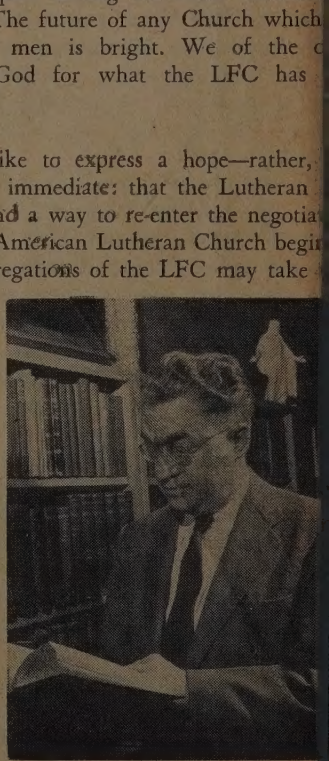
Next we would like to express a hope—rather,
hopes. The first is immediate: that the Lutheran
Church will yet find a way to re-enter the negotia
so that when The American Lutheran Church begi
function, the congregations of the LFC may take



Dr. John Stensvaag
Vice President



Dr. T. O. Burntvedt
President



Dr. B. M. Christensen
President of Augsburg

IALS

ace together with the congregations of the other three idies in forming a great new Church. We hope that ne of our LFC friends who voted against the union ll construe our expression of such a hope as a re- sal to accept the decision of the referendum grace- lly. Nothing could be further from our mind than at. Yet—who knows?—in God's great providence, a y may be found.

The second hope we wish to express is that, if it comes impossible for the LFC to join with the rest of now, it will be merely a delay, and that the day will me (soon, please God) when the Lutheran Free urch and The American Lutheran Church will unite. We in The Evangelical Lutheran Church should and feel especially close to the Lutheran Free Church. e have a common origin, both nationally and spirit- lly. We serve much the same territory; our congre- tions are intertwined in several hundred communi- s. We have long felt that we should be one. We will t be quite happy until we are one.

he editing committee appointed by the Joint Union ommittee was meeting in Chicago when word came the LFC's withdrawal. It was the consensus of the oup that it would be impossible to change the docu- ents of the *Report, 1956,* by the omission of all ref- ences to the LFC. These documents are already set in type. To change them would require a special eeting of JUC and would delay publication.

The Church and Others

ne of the most important subjects dealt with in e documents for the proposed new Church is the re- tions which will exist between it and other Christian hurches—"Extra-Church Relationships," to use the le found in the Articles of Union. Our purpose here simply to state what the provisions are; detailed dis- ssion will follow.

Three facets of this one subject are dealt with in nstitution, Bylaws, and Articles of Union. The first s to do with membership in councils and agencies em- acing various Lutheran bodies. Arrangement is made r membership in three such groups: the National Lu- eran Council, the Canadian Lutheran Council, and e Lutheran World Federation. All the uniting Church- hold membership in these three and it is taken for anted that The American Lutheran Church will take mediate steps toward such membership.

Secondly, there is constitutional safeguard of the ght of any member congregation to associate itself in non-synodical activities and projects. This is one of the rights which is dear to the hearts of many ELC folks. One thinks of institutions like the Lutheran Bible Institute, of foreign missions like the Santal Mission, of associations like the Hauge Inner Mission. These institutions, missions, and associations have no synodical ties; they are strictly non-synodical. Yet they offer an outlet which many of our people value highly. The right of the congregation and the individual to participate in and support such projects is carefully safeguarded, while at the same time the priority of the Church's own adopted program is stressed.

Then, thirdly, there is the vexing question of the relation of The American Lutheran Church to councils which include non-Lutheran Churches. No one who has studied the *United Testimony on Faith and Life* can question the intention of the new Church to adhere strictly to the traditional stand of Lutherans against unionism. However, there is an equally positive feeling against erecting artificial barriers between us and non-Lutheran Christian Churches.

It was to be expected that the question of the new Church's relationship to the World Council of Churches would occasion much discussion and that some definite answer would have to be given. The result is found in an Article of Union which makes a two-fold provision:

(1) At its constituting convention, The American Lutheran Church shall seek membership in the World Council of Churches.

(2) At its first regular General Convention, the Church shall review its membership and by majority vote decide whether membership shall be terminated or continued.

This is, to be sure, a compromise, but, we feel, an acceptable compromise. The American Lutheran Church and the United Evangelical Lutheran Church hold membership in the World Council. The Evangelical Lutheran Church does not.

Our purpose in giving this information now is that the Church may know what the proposal is. Recalling the discussion on the subject of membership in the World Council of Churches in the ELC a few years ago, we realize fully that there will be those who will be unhappy over the proposal. We also realize that there will be not a little discussion, to which LUTHERAN HERALD gladly opens its columns.

The editor will want to discuss the matter in more detail later. For the moment we content ourselves with stating that we are more interested in a discussion of the proposal than we are in a discussion of the merits and demerits of the WCC itself. Knowing that the question must be faced squarely and honestly, the Joint Union Committee made a difficult decision. We hope that the convention will support that decision.

Within recent years, there has risen within our Church a new type of ministry—that of the parish worker. Because this special form of Christian service is the outgrowth of a particular need, it has become part of a growing program. This field offers a challenging invitation to young women who possess the necessary personal and spiritual qualifications and who are willing to secure the special training which will fit them adequately for the task.

Who is the parish worker? What is her function? Answers to these questions are not fully found in Miss Parish Worker, herself. Looking straight at her, you see an attractive, cordially pleasant young woman whose quiet efficiency and unassuming manner are somehow involved in "keeping things running smoothly." Her attitude gives little hint of her many-faceted role, nor of the importance of her place within and without the congregation.

To know your next-door neighbor, you will visit her home, observe her children, speak with her husband. Is she not reflected in the neat home, the full cookie jar, the friendly, courteous youngsters, and a considerate spouse? Just so, if you wish to know your parish worker, you must study her reflection in those areas in which she ministers. Of no one may it be more truly said that she IS her work. And the work is eloquent, indeed. Shall we allow it to speak for itself?

Let us accompany Ellen Stephens upon some routine calls. Ellen, in her second year of service as parish worker at St. Timothy's, in Ourtown, California, is a graduate of St. Olaf College and California Lutheran Bible School.

"We Used to Go"

It is a sunny, mid-summer afternoon, as Ellen enters the front yard of a home with an address that is new to her. This whole section of homes is, in fact, fairly new to Ourtown, having sprung up as part of a still booming post-war development. Ellen speaks to the curious children as they leave their play to follow her into the house.

Mrs. Miller, their pleasant, weary-looking mother speaks of frequent transfers for her husband, of her relatives all "back east," and of a feeling of loneliness and impermanence. Church affiliation has been pushed into the background, "although we used to go before we were married, and we mean to do something, someday, about Sunday school, for Bets and Jan." Ellen smiles in their direction, asking, "Would you like to come to Sunc school and sing 'Jesus Loves Me Their blank expressions speak v umes: neither the song nor its heave Subject is known to these little ones.

The next call is upon Mrs. Wi strom at Community Hospital. T middle-aged matron's recuperat complainings have been giving nur and doctors a rather bad time. just that no one understands my cas she bitterly declares, happy for a n ear into which to funnel stored- laments. Ellen, with a woman's und standing and rare tact, somehow co bines a fresh hairdo and the Word God into a formula for the special which suits this particular one.

What Does c

Which Job for Me?

Back at the office next morning, Ja Walters is busily running off yo night programs on the mimeogra and bubbling over as usual. But Jan gay, sixteen-year-old personality has thoughtful side, too. During the su mer, she has been dropping in rat often to chat with Ellen. "I'll be senior next spring, and it's time I gin to think of college courses," begun, ending with some pretty pr ing questions regarding the field parish work.

"If you feel your search for a c ing might lead to this sort of wo Janie, you might 'try it on,' for while," suggested Ellen. As a res Janie was helping out in the of several hours each week, and mak calls on ill or absentee leaguers a Sunday school members from her c department. She was being introdu to some of the mysteries of keep church records and encouraged brush up on typing and shortha During vacation Bible school she assisted the fourth grade teacher w singing games and crafts. Janie beginning to evaluate her own a ities and weaknesses in a new lig The thought that her chosen ca was already in the making gave p pose and direction to each new da

Several afternoons later, Pastor H son looked in briefly, leaving w

These pages were prepared by Mrs. T

he could be reached at the hos-
l. "I'm so grateful, Ellen, that you
e able to see Mrs. Wickstrom the
r day. Her husband said he hadn't
nd her so cheerful in weeks. She
n't wanted me to call—said preach-
are all alike with their 'gloomy
.' Since your visit, though, she
she guesses it will be all right if
minister wants to drop in, some-
—if he'll promise to send Miss
hens back again!"

Obligato Part

s 3:30 on a late fall afternoon and
to rehearse the children's choir
Thanksgiving selections. Numbered
ng attentive little faces are the

Worker Do?

Dorothy Tandrow

er children, Bets and Jan. Ellen's
t is already singing as she signals
the song to begin: "Jesus loves me,
I know, for the Bible tells me so."
s loves me! Once again the seed is
ing fruit.

MF night—and the Christmas
gram! Ellen slips into a seat by
. Wickstrom just before meeting-
. As the president, Mrs. Ben Allen,
ed and radiant, pauses for a word
the pianist, Ellen allows her
ghts to drift back to a day almost
years ago when Mrs. Allen had
led into the office in great agita-
. "I CAN'T address a group—
for a Bible study. I'd just die!
're experienced in that sort of
g, Ellen; please, won't you take
place?" Ellen smiled, in memory
he understanding and encourage-
t expended before a reluctant Mrs.
n finally agreed to "try, just this
) since it's for the Lord."

eviewing her own role in these
avors, helping others find their
s in Kingdom work, Ellen real-
that the parish worker plays an
ato part more frequently than that
tar-performer. But viewing these
s of her labors, she was grateful
God. Mrs. Allen now spoke with
al warmth, as she announced de-
ons, led by "our own Ellie Ste-
s." (To every organization in the
ch, she is "our own Ellie.")

eral Home Missions Secretary, WMF.

The parish worker . . . who is she? Well, you could call her a "little mother" to the parish. Perhaps you see her as a sort of ministering angel, with a card file and Testament. Or you might designate her a career woman, with a finger in every exciting project of a great and vital organization. You might. But she probably prefers to be known simply as a handmaid of the Lord. Come to think of it—some mighty important women have worn that title!

"And who, then, is willing to consecrate his service this day unto the Lord" (I Chron. 29:5). Are you?

DEDICATION IN HAWAII

Mrs. T. Arnold Thompsen

On November 20th the new Church in Aina Haina, a suburb of Honolulu, Hawaii, was dedicated by the Rev. T. Arnold Thompsen, regional director of Home Missions. It was the privilege of the writer to be present on this festive occasion. We in the Church often speak of the congregation as the

melting pot of all nations. At Calvary Lutheran Church it is real. What a thrill it was to be introduced to brethren of Chinese, Japanese, Korean, Hawaiian, and Philippine background. It was also a real joy to meet many old friends from the mainland.

Equally impressive was the presence of pastors and members of the United Lutheran Church and the Missouri Synod, the other two Lutheran bodies working in the Islands.

When this remarkable day had come to a close and we sat down to evaluate the experience, every one agreed it had been a typical Home Mission Church dedication. The enthusiasm, the spirit, and the forward look of the people were the same. The crowds were present. The parsonage and parish house had open house with coffee and lunch. The same service had been used, and the organ, a gift from one of the members, made it especially beautiful.

The church has just begun a senior choir. Through the LCR a children's choir with many races participating is already under way. The women of the church have just organized themselves into the Ladies Guild of Calvary Lutheran Church, thereby adding another society to our general WMF. They belong to the Los Angeles Circuit and the California District.

At future conventions we may have the opportunity of personally welcoming these women as fellow workers in the Kingdom of God. The growth of this pioneer Church in the Hawaiian Islands has been most encouraging and its future is promising.

QUALIFICATIONS OF A PARISH WORKER

Doris Johnson

(1) Complete assurance of personal salvation in Jesus Christ.
(2) Love for humanity and the souls they represent. This includes ALL ages.
(3) Ability to meet people.
(4) Willingness to submit to God's directing and leading a life that represents Christ and His Church.
(5) Tactfulness in dealing with different types of personalities.
(6) Patience with those with whom she works.
7) Dependability in completing specific assignments to the best of her ability. No task should be done with the attitude of "just getting by."
(8) Willingness to adjust to a flexible schedule in daily living.
(9) A four-year college degree if at all possible. Bible School training would be an asset.
(10) Any stenographic training will be of value.
(11) Diligence in cultivating her talents—music, art, drama, journalism. There will be opportunities for her to put them to use.

We Must Climb These Steps

Raymond M. O

The end of January will bring the end of another fiscal year for The Evangelical Lutheran Church. We will have determined, by that time, how ready we are to carry on the "program to meet a trust" which is the heart of our budget. By that time we will know how well we have responded to the call for at least $4,300,000.

We have some real doubts about our eventual success unless the response of the congregations improves. Every congregation, before the month ends, will have to face the matter of personal responsibility. It will have to recognize this as a part of personal trust, in Christ.

There are some steps to take. Many have already been taking them, but not all. Some have stumbled and hesitated at them.

Step One: We've done what we can. We've done our best. Surprising how many have watched their step at this point. They have understood that no Christian steward is able to say this. Whatever we have done is not all we could do . . . ever! Even in mid-January this is not a place to permit stumbling.

Step Two: This is someone else's responsibility. We've done our share. The folks who have moved up this step are those who have understood that apportionments are not from God. God doesn't assign a part of this program to us. He assigns it all. Just as in the local congregation there must be willingness to maintain the program even though some do not contribute, so in the church body we must maintain the full program even when some turn away from it.

Step Three: The price situation looks bad, and living expenses are so high. We can't do more. It is at this point that decisions have to be made. What is most important to us? Do we give to the Christian Church that which is left over? Do we give on the basis of our fears, or in the light of our faith in God? The people who have learned to give at least a tenth of their income for Christ have the principle which works at such a time as this. It is a guide for all of us.

Step Four: The amount asked from us is too much, so we decided not to give more. How much is "too much" in the light of the Christian gospel? Do we remember the hymn: "Were the whole realm of nature mine, that were a tribute far too small." Folks stumble at this step because they have looked at what others may be doing, or they have turned back to look at what they did last year or the year before. Then they have said "too much." Looking at Christ, and the needs of the world He loves, it is never "too much." We must s the matter with our own consciences.

Step Five: We have paid our apportionment, so have no more responsibility. The people who have mc over this step are those who have understood that apportionment is never a satisfactory measure fo congregation. With the call of Christ to claim world for Him we have sadly failed when we from the fields white unto harvest and decide we done our part when we pay a congregation's apport ment.

Step Six: We have had a building program, so we excused. Many congregations have had building grams, of course, and only a few have used it as a re for failing to carry through with the budget of Church. They have understood that Christ has c them to reach out with the Gospel. They are compe to do this by Christ Himself. To turn from it, is to from Christ's command. No building program can God's blessing if our backs are turned on our Lord holds the nations in His arms.

Step Seven: If we send in more than our appor ment we will be asked for more next year, so we' careful. This step will soon cease to be a problem this is the last biennium in which a congregation receive an apportionment. At present, the congrega which is found moving forward and upward is one which ignores this particular temptation. We to be asked every year for all that we possibly can into the cause of Christ. Remembering that appor ments are nearly always a measure below what we c give, it is not strange that we are called to move a closer to what we are capable of giving if our lov God and man were more active. In the Chri Church we are not being assessed by men, but are b called by God to be good and faithful stewards.

Step Eight: The Church is not interested in us. It wants our money. This is another serious tempt which a congregation can overcome with joy . . most of them do. The fact is that the Church is not interested in asking people for money because th so much to be done in Christ's name in the wor is also interested in asking for money because that necessary spiritual exercise for every Christian. To money more than the cause of Christ is to breal first commandment. A spiritually healthy congreg is one which knows that its money must be giv order that it may live in Christ.

(Continued on p

raw Out Now

Harold B. Kildahl

THE SECOND SUNDAY AFTER EPIPHANY

January 15, 1956

Text: John 2:1-11

e crucial moment in the setting before us in the t came when our Lord said: "Draw out now." Just agine for a moment the situation. A wedding feast in gress, guests to be served, a crowd, no doubt greater an was expected, and the supply of wine exhausted. e servants standing about, having fulfilled the re- ests of the Lord to "fill the waterpots with water," w waited expectantly. What would happen? Such a estion, no doubt, filled their minds. And no doubt, when the word was given to "draw out now" those e servants "jumped to attention" and quickly exam- ed the contents of the waterpots.

I have often wondered what would have been the sult if those servants had said to each other—"This utter nonsense," or "the man is daft." They wouldn't ve had to go that far to discredit the person of Christ d His act. They could have simply ignored Him and ught some other remedy for the trying circumstance. they had ignored Him they would have done like any folks do today, and would have been responsible r establishing a rather popular pattern that many have und and followed. But they didn't. They obeyed. hey actually did what He told them to do. And thus e crucial moment was satisfied.

Now it is certainly true that the command of Christ His people has always been "draw out now." It esn't make much difference whether it be at Cana of alilee or at Crossroads Center today. The follower of hrist is always alerted to "draw out now" from the ord, from the promise, from the grace, and from the rength of Christ, and to draw out daily to make daily hristian living both possible and progressive. It is the awing out from Christ that makes Christians strong. ut so very often, in so many instances, in the lives f so many people, the command of Christ is simply nored. His Word is slighted, His promise is dis- unted, His strength is avoided, and His grace is ejected simply by ignoring Him.

The circumstances have changed, the situation is dif- erent, but the relationship is the same. Christ, the living ord of our salvation, in and through His Word is aying over and over again, in the parables, in the ser- non and the homilies, as well as in the directives, "draw ut now." You are tempted? Draw out now! You are veak? Draw out now. You are ill and sorely tried, ereaved and broken of heart? Draw out now. You re at the threshold of death? Draw out now. The rucial moment is yours to face with every waking hour. Friend—don't fail to "draw out now." Amen.

Ministry of Music

Oscar R. Overby

The men of the Church are on the march, and where life is in action, where the pulse beat of ambition picks up tempo, the cadence of song has a natural place. We should therefore say a few more words about the timeliness of improving the male chorus contributions to our ministry of music. The potentials of the male voice and the inspiration good chorus work would bring to the men in their church activities, as well as to the whole program of church music, merit our best attention.

We said that the powers inherent in the male chorus have not been properly utilized—that the choice of music, the ideals and methods employed are in need of expert re-examination. In any attempt to improve conditions, the composer and the chorus director will be equally involved. We have to challenge our creative genius to produce a richer repertoire of male chorus music. As was stated, the straight unimaginative four-part settings of our overworked hymns, effective as a few of them may be in the right situations, become dull and tiresome when overdone in a longer performance. So many of the hymn arrangements we hear do not do justice to either the male voice idiom nor the beautiful tunes employed. They are heavy and cumbersome.

Musical values and balances, and freedom of melodic movement in all voices have to get more attention by the arrangers and composers. Masters of counterpoint are needed to insure a richer part-writing. The close harmonies in the low bass register have to be avoided. In other words, more air and sunlight are needed in the chords; more imagination and musical interest in the composition work in general. There is much room for creative talent in this field.

In building his male chorus the director has to get the ideals to be attained into his own mind and into the minds of the singers. A great deal of hit-and-miss ragged performance is encountered. The rough inner voices clutter up the harmonies. Balance and intonation suffer. Perhaps more three-part harmony would help. The male chorus, it seems, has excelled in undisciplined singing. The union and the blending of voices, which can be so impressive in a male organization, are lost. More breath support to bring out the wonderful sonority and harmonic color, with which the male voices are matchlessly endowed, would be a great asset. This is a matter of selecting and placing and polishing the voices. Drill work at rehearsals has no substitute. With better music and more attention to the true idiom of the male voice, we shall anticipate a great new song from the men of the Church.

Meditations for the Family Altar

J. R. Hesten

TOWARD THE THIRD SUNDAY AFTER EPIPHANY

The Epistle: Romans 12:16-21 **The Gospel: Matthew 8:1-**

Monday, January 16
MY PART

Read Romans 12:16-21

If possible, so far as it depends upon you, live peaceably with all.

Here is a little lesson on the important art of getting along with other people. Paul reminds us that it takes at least two to argue or to fight, and we must watch our own side very closely. He uses the term, "if possible." But we must take care that we do not say that a certain person or a certain situation is "impossible," until we have truly done our part to avoid a troublesome affair. To live at peace is a part of being Christian.

All of us are known by the way we get along with others. How good it is to be the sort of person whose feelings are not easily hurt! And how good it is to know the gentle art of "taking" some things without rising up in hot anger.

"Living at peace" is not always easy, but if we keep the mind of Christ, we can do it. Very often we have chances to show what a Christian says and does.

O God, help me to be Christ-like in all that I do and say. Amen.

✚

Tuesday, January 17
HELP WANTED

Read Matthew 9:35-38

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

God runs a "Help Wanted" ad every day, twenty-four hours a day. He is looking for men and women, and even children, to work for Him. He has a big harvest waiting to be gathered in. There are people by the hundreds of thousands who do not know Christ. These must be reached with the Word and the Sacraments before it is too late. Laborers are needed if this is to be done.

Where is the harvest? It is everywhere. People are "harassed and helpless, like sheep without a shepherd" no matter where they live. Therefore we must always remember that God calls us to work for Him beginning where we are. Sometimes He calls us to go to far places, out to the foreign mission fields of the Church. But whether we are at home in our community or far away, we must work hard for the Kingdom of God. We are saved to serve.

✚

Wednesday, January 18
THE DIFFERENCE

Read Hebrews 11:1-10

By faith Abel offered to God a m acceptable sacrifice than Cain, throu which he received approval as righteo God bearing witness by accepting his gi

The offering Abel brought to God m not have been as big or as handsome Cain's, yet God accepted Abel's offeri There was something unacceptable abo Cain's offering. He did not have fai Faith always makes the difference.

It has always been that way. If y have Christian faith you can see thi "that aren't supposed to be." You hear what others cannot hear. You trust in things that others think fooli You can be a child of God.

Faith is a gift from God and one t we should be thankful to Him for. It the power to save us, and to hold us against the hard requirements of life. gives us the sort of visions that make bigger than mere earth. It gives us c vision to see all things with true und standing. Let us hold fast to this preci possession!

✚

Thursday, January 19
FIRST-HAND

Read John 4:39-42

"It is no longer because of your words that we believe, for we have heard for ourselves . . . ."

These people first heard about Christ from the Samaritan woman, and they owed her a debt for it. She was a good missionary. Because she hurried into the city and told the people about Christ, their interest was aroused and the way was opened for Jesus to speak to them. But so long as they had not heard Christ speak, they had their information at second-hand. To have it first-hand is best, and this is the only way Christ can be fully known to anyone.

When the Word is declared, or a witness is given, the truth begins to come to the hearer. If the hearer accepts it, then the Holy Spirit impresses the truth upon the heart so that it becomes God speaking directly to the individual. When this has taken place, then the person who has heard can say, "I have heard for myself." And the truth has come home.

All of us should use our voices for God,

✚

Friday, January 20
COMFORT

Read 2 Corinthians 1:3-11

Blessed be the God and Father of our Lord Jesus Christ . . . who comforts us in all our affliction.

The Bible uses the word "comfort" many times, and it always uses it in truth. Sometimes there is such a thing as false comfort, or temporary comfort. It lasts for a while, then it is gone. But God's comfort is able to take care of every affliction, and do so with effectiveness. Paul says that those who know of this comfort not only have the answer to their own needs but are in a position to be of help and comfort to others. And as we look about us we can easily see there is much need of it.

Let us pray God that He will give us hearts that go out to those who suffer. And that He would give us kind hands that are anxious to minister to those who are in affliction. And may we remember that it is our hearts and hands that Christ seeks to use in love and mercy. He has no other tools but these. Let us follow His bidding and render great service in His Name!

✚

Saturday, January 21
THEY SAT UP

Read Mark 1:21-28

And they were all amazed . . . .

It was a wonderful experience for people who were in church that d Jesus spoke and He drove an uncle spirit out of a man. All of it was so of the ordinary that the people sat up amazement.

Everything about Jesus should fill with amazement. But our trouble is t we get used to it, we let it become dinary, we forget to value it.

It is well for us to bring back wonder of God's love so that we are guilty of letting the greatest thing t anyone can experience become dull unimportant. We should think about G The more we meditate on Him the m we will love Him. We should read Bibles every day. This brings His gr anew into our hearts. We should se Him in real, everyday ways. This w tie us in more and more with the Kin dom. We should pray. This will keep reliance on Him ever.

Keep me always amazed at Thy gr love and mercy, dear God. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

105,000 CHURCHES NEEDED

Protestantism must erect 105,000 new churches between 1950 and 1975 at a cost of nearly $8,000,000,000 to keep pace with the country's spiritual needs, according to Dr. Willard M. Wickizer, executive secretary for church development and evangelism of the Disciples of Christ. Addressing the annual assembly of the National Council of Churches' Division of Home Missions he said that the new churches would call for four times the present number of seminary graduates to serve them.

He also foresaw the following:

New methods of evangelism, new mass media of Christian communication.

Multiple educational services on Sunday and wider use of weekday religious instruction.

Ministering to an increasingly mobile population that casts off "old home town ties" and becomes a procession of persons "here today and gone tomorrow."

A new type of ministry geared to the growing numbers of elderly persons.

A new type of ministry recognizing the great increase in America's force of working women.

He expressed concern "that so many of our younger ministers feel they must preach in a quiet and solemn voice with never a gesture, never a smile. It would be a relief if they would hit the pulpit just once during their fifteen minute dissertation, or if somewhere along the line they seemed to indicate that they cared what people thought or did about the matter under discussion." He called for a new zeal for Christian witness.

FORD FOUNDATION AID AND THE HOSPITALS

Ninety-five Lutheran hospitals in 23 states are scheduled to receive grants totalling $4,220,070 from the Ford Foundation to help them improve and extend their services to the public. The grants represent part of $200 million allocated to 3,500 privately supported hospitals out of special appropriations by the Ford Foundation.

The grants to Lutheran hospitals ranged from $10,000 to $216,200, with the latter amount given to Emanuel Hospital in Portland, Oregon, which was established in 1912 and is affiliated with the Augustana Lutheran Church. Ten other institutions received in excess of $100,000 each.

All but twenty of the Lutheran hospitals in the U.S. were among the recipients, including 76 institutions operated inter-synodically or by one of the eight church bodies participating in the National Lutheran Council, and 19 institutions related to the Lutheran Synodical Conference. The recipients were those hospitals accepted for listing by the American Hospital Association, plus other voluntary, non-profit hospitals whose applications to the Association are now pending, provided they were approved for listing by the Association. The amount of each grant was computed on the basis of patient days of service provided by the hospital, and the number of births in the hospital. Use of the funds will be permitted for any program of improvement or extension of hospital service, but not for operating expenses for service currently being performed by the hospitals.

ARGENTINE PROTESTANTS

The executive board of the Confederation of River Plate Evangelical Churches called on President Eugenio Pedro Aramburu and urged him to repeal measures restricting the activities of Protestants in Argentina. They urged the lifting of restrictions affecting the work of Evangelical Churches in frontier "security" zones covering large areas of the country, and full freedom for preaching the Gospel over radio stations. They also asked that a government index of non-Catholic religions be abolished.

The Evangelical leaders reiterated their opposition to the re-introduction of religious education in State schools.

BAPTISTS PLAN JOINT EVANGELISM PROGRAM

RNS PHOTO

A vast united evangelism crusade from 1959 to 1964 was mapped recently in Chicago by leaders of four national Baptist Conventions. Shown following the meeting are the heads of three of the Conventions. Left to right: Dr. Casper C. Warren of Charlotte, N. C., president of the Southern Baptist Convention; Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, U.S.A., Inc., and Frank A. Nelson of Racine, Wis., president of the American Baptist Convention. The fourth group was the North American Baptist General Conference. About 14.5 million church-goers in the U.S. are represented by the four conventions. The presidents, meeting with evangelism leaders, outlined tentative plans for the campaign.

They told President Aramburu they were pleased that his government had repealed a decree by the ousted Peron regime which legalized prostitution in Argentina.

Restrictions on Evangelical activity in frontier "security" zones were imposed by a Peron commission appointed in 1953 to investigate whether Protestant missionaries in Argentina endangered the national defense along the frontiers and in special security zones. The commission was empowered to recommend outright suppression of any missions it considered undesirable, suggest means for keeping control of all missionary activities along the borders and in other areas deemed important to national security; and recommend converting some Protestant mission schools to rural or agricultural schools.

EXCOMMUNICATION IN COLOMBIA

The Roman Catholic Archbishop of Bogota, Colombia, has announced that Roman Catholic parents who send their children to the American School in that city would be excommunicated. The school, founded in 1869, is operated by the Presbyterian Church in the U.S.A.

Under a recent government measure, non-Catholic schools in Colombia must teach their Catholic students Catholicism through Catholic teachers. The American School, one of half a dozen or more operated by the Presbyterians in Colombia, did not submit to this order and announced that only students registering as non-Catholics would be admitted in the future. Reports indicate that the announcement of the Archbishop has not materially changed the enrollment except that the students have changed their religious identification.

WORTHY OF NOTE . . .

Southern Baptist leaders meeting in Nashville, Tennessee, to plan the denomination's future program endorsed a proposal that young people be encouraged to "serve God through newspaper work and in related fields." Dr. Albert McClellan told the group that at least 2,500 young Baptists ought to be trained for secular editorial work in the next five years.

WILL DISTRIBUTE GRAIN THROUGH CHURCH AGENCIES

RNS PHOTO

Representatives of church and private relief organizations were present as Secre of Agriculture Ezra Taft Benson (at mike) announced that government surplus wheat, c rice and dry beans would be made available for free distribution to hungry people o seas. Until now, only surplus perishable commodities, such as dairy products, were tributed abroad by voluntary agencies. Left to right are: Edward Kinney, director purchasing and shipping, Catholic Relief Services-National Catholic Welfare Confere Richard Reuter, executive director, CARE; Msgr. Edward E. Swanstrom, executive dire CRS-NCWC; William F. McCahon, executive director, advisory committee on Volu Foreign Aid; Lewis B. Hoskins, executive secretary, American Friends Service Commi The Rev. R. Norris Wilson, executive director, Church World Service; Gilbert E. Black CWS-NCC; Mrs. Raymond Clapper, CARE; and Mrs. Denise Tourover, Washington re sentative, Hadassah.

GRAHAM HEADQUARTERS IN WASHINGTON

RNS PHOTO

The Rev. Bernard Braskamp, chaplain of the House of Representatives (right), welc Evangelist Billy Graham as the latter opens new national headquarters in Washin D. C. of the Billy Graham Evangelistic Association. Also on hand to welcome evangelist were other Washington religious leaders and government officials. The quarters are now located in the newly erected Pennsylvania Building, on Pennsyl Avenue between the Capitol and the White House. Future plans call for bringin Graham enterprises, including those of Dallas, Texas, to Washington.

PLACES IN ECH TOURNEY

ipeting against 450 debaters from colleges and universities in eleven ern states, all members of the PLC of nine entries finished in the s of the Western Speech Associa- tourney held recently at Pacific heran College.

ttelou Macdonald and Betty Lou nice were first in junior debate. Bronice took third in oratory Miss Macdonald was fourth in ex- ore. Constance Hustad and Anita ell were second in senior debate. m Reeves was third in junior ry and a finalist in extempore. es and Deyrol Anderson were ists in debate. Janet Turman was nalist in interpretative reading. r debaters Thomas Swindland Stuart Gilbreath were in the final ds in debate, winning five and g one.

LC was one of the eight schools iving forensic award trophies. se were given on the basis of points d.

ofessor Theodore O. H. Karl, PLC te coach, is speech co-ordinator for WSA and was tournament director.

GUSTANA CHOIR NOUNCES 1956 ITINERARY

Arnold J. Running, director of the ustana College a cappella Choir, announced the 1956 itinerary. It follows:

nuary 8, High School Auditorium, r, Minnesota; and High School itorium, Arlington, South Dakota. n. 26, High School Auditorium, on, Minn.; Jan. 27, United Lu- n Church, Red Wing, Minn.; Jan. Roosevelt Junior High School Au- ium, Rockford, Illinois.

n. 29, Trinity Lutheran, Evanston, and United Evangelical Lutheran, Park, Ill.; Jan. 30, St. John's Lu- n, Fort Wayne, Indiana; Jan. 31, John's Lutheran, Akron, Ohio; uary 1, Temple Lutheran, Altoona, a.; Feb. 2, St. John's Lutheran, ling, Penna.; Feb. 3, Trinity Lu- n, Brooklyn, New York.

Feb. 5, Zion Lutheran, Staten Island, N. Y.; and Bethlehem Lutheran, Long Island, N. Y.; Feb. 6, St. Michael Lutheran, Philadelphia, Penna.; Feb. 7, Trinity Lutheran, Bedford, Penna.; Feb. 8, Edgwood Evangelical Lutheran, Wheeling, W. Va.; Feb. 9, First Lutheran, Findlay, Ohio; Feb. 10, open; Feb. 11, Wilson High School Auditorium, Cedar Falls, Iowa.

Feb. 12, (tentative) Houston, Minn. and First Lutheran, Albert Lea, Minn.; and February 19, Washington High School, Home Concert.

ELC STUDENT CONFERENCE PLANNING COMMITTEE MEETS

The planning committee for the ELC Student Conference to be held in March at Luther College met in the ELC Education Office in Minneapolis on October 29 and December 3 to begin the initial planning for the annual conference.

Official representatives include: Phillip Skattum, Chairman, Luther College; Warren Sorteberg, Luther Seminary; Dave Johnson, Augustana; Arnold Stengel, Concordia; Martha Stoutland, St. Olaf (alternate: Bruce Hesse); Awad Ismir, Waldorf; and Grace Erickson, Fairview Hospital. Dr. Orville Dahl is advisor to the conference.

VOLUNTARY ATTENDANCE TRIED AT CONCORDIA

Voluntary class attendance is working satisfactorily at Concordia College," says Dean Carl L. Bailey. "We seem to have no more class absences than when we required excuses, a fact which demonstrates that most students possess the judgment and self-discipline required."

Last March the Concordia College faculty adopted a plan whereby the student is not required to obtain "excuses" from anyone for his absences from class. Attendance, according to Dean Bailey, is essentially voluntary although roll is taken and too numerous absences become cause for concern to the college administration.

The purpose of the plan, beyond the obvious one of reduced bookkeeping, is to afford the student an opportunity to develop his maturity and sense of responsibility. It is the judgment of the faculty that the student must discipline himself to do the work which will result in a successful college record.

PLC DEBATERS AT WESTERN SPEECH ASSOCIATION TOURNEY

First row, left to right: Janet Turman, Anita Schnell, Coach Theodore O. H. Karl, Constance Hustad, Betty Lou Bronice, and Bettelou McDonald. Second row: Assistant Coach Jon Ericson, Stuart Gilbreath, Thomas Swindland, Deyrol Anderson, and Thomas Reeves.

We Must Climb

(Continued from page 38)

Step Nine: We must keep something in our local treasury so as to take care of next year's apportionment. We are encouraged by the many congregations which no longer stumble at this step, but have concluded that every dollar in the benevolence treasury ought to be put to work in the year in which it is given. As one writer put it, "The money in the mission treasury is to be considered a liability and not an asset to a congregation. It should be paid out completely by year's end." The same faithful Lord who provided this year will provide next year.

Step Ten: Nothing serious will happen if we don't send in all of our apportionment, and more. The congregations which have not halted at this step have seen that something serious will happen to them, in their own attitudes and peace of mind. To settle for less than we can do is to invite trouble in our own Christian growth. More than that, it is a serious matter to deny to our representatives on mission fields, at our schools, our institutions of mercy, our Lutheran colleagues inter-Lutheran work, the funds needed to carry on t assignments. We would have to be very sure of own faithfulness before we would wound their fa fulness.

We can do this . . .

We would like to suggest the following possibilities ways of assuring our goal of $4,300,000:

1) Be sure the money has been sent which has b given. Every treasurer, every church board, every pastor can be on the alert here. Every y there are congregations which fail at this point
2) Give serious consideration to providing more t the apportionment. The cause of Christ ought to be bound to such a figure.
3) Individuals can make special contributions, ei through their congregations to be sent in mediately, or to the treasurer of the ELC.
4) Pray earnestly and faithfully, and in the spirit obedience when the Lord leads. This is God's w He will provide if we turn from ourselves to H

Within the E.L.C.

PERSONS:

Prof. Arthur O. Lee has resigned as business manager of St. Olaf College, effective March 31, to became a vice president of Lutheran Brotherhood Life Insurance Society, Minneapolis.

The Rev. Otto Samuel, who has been conducting work among Jews at Zion Center in Brooklyn, N. Y., retired from this ministry at New Years. Zion Center is being sold, as a part of a plan to carry on a more intensified parish ministry for the Christian appeal to the Jewish people in the city.

The Rev. L. O. Anderson is serving as interim pastor of First Lutheran Church, Muskegon, Mich.

The Rev. R. A. Ofstedal, Decorah, Iowa, suffered a coronary heart spasm while on the St. Olaf College campus on Tuesday, December 13. He was hospitalized in the Northfield hospital until Friday, when he was moved to his home, to continue his gradual recovery. The First Lutheran congregation in Decorah has presented Pastor and Mrs. Ofstedal with a surprise check to cover expenses for a month's trip to Florida, after which he hopes to return to his regular responsibilities.

DISTRICTS

Eastern:

Independence, Wis. The new Independence parish has three congregations: Grace of Pleasantville, Bruce Valley of Strum, and Independence at Independence, not Evanger, as formerly stated. Its new pastor, the Rev. R. H. Arneson, will begin his work in the parish in the month of February.

Chicago, Ill. Ebenezer Church is being temporarily served by the Rev. G. A. Almquist.

Southern Minnesota:

Minneapolis, Minn. At the Christmas service in the Norwegian Memorial Church, parish of the Rev. Elias Rasmussen, five hundred new hymnbooks, presented the church by "Andaktsbokselskapet," a subsidiary corporation the Norwegian Bible Society, w dedicated and taken into use. Th books are of the kind now used in N way, a revised edition of Landst hymnbook. The freight charges w paid by the Consul General of Norw the Hon. Th. Siqveland, and wife, w are members of the Memorial Chu

California:

Glendale, Calif. Salem Church, ish of the Rev. T. G. Torvik, rece had an accession of forty new m bers.

NEW WING ADDED TO NORTH DAKOTA CHURCH

Dr. L. E. Tallakson, president of the North Dakota District, dedicated on Nov. 6 a wing added to the church building of First Lutheran Church of the Columbus parish, N Dakota. The new addition affords space for the Sunday school and other parish activ and also increases the seating capacity of the church from 200 to 325. The Colu church, which has a membership of 408, is served by the Rev. Kenneth C. Jacobson.

da:

a Park, Alberta. Bethel Church is nt, being no longer a part of the ivin parish.

TUARIES

The Rev. N. J. Holm

he Rev. Nels J. Holm, Minneapo- Minn., died Dec. 18 at Fargo, N. , in his 83rd year. Funeral services place Dec. 21 in Minneapolis. He born April 12, 1873, at Rock Dell, n. He attended St. Olaf College he University of Minn., graduating the latter institution in 1904. In he was graduated from the United rch Seminary, and later, 1912-13, tudied at Union Theological Sem- . He served the following parishes: x, N. Dak., 1907-12; Everett, h., 1913-15; Clarkston, Wash., -18; Troy, Idaho, 1918-21; Rapelje, t., 1921-28; Wilmot, S. Dak., 1928- Strool, S. Dak., 1931-38; and ard, Nebr., 1938-42. Later he served nterim pastor in various parishes, ially in Wisconsin and North Da- . His first wife, nee Gertrude Nil- died in 1923. He is survived by second wife, nee Marie Koksnes, sons, three daughters, 15 grand- ren, and one great-grandchild.

The Rev. Wm. L. Peterson

he Rev. William L. Peterson, who d from active parish service some ago because of declining health, Dec. 19 at Mason City, Iowa, in 5th year. The funeral took place 22 at Lanesboro, Minn., his birth- . Born July 4, 1901, he attended Olaf College, graduating in 1923, Luther Theological Seminary, com- ng the course there in 1929. He d parishes at Crocker-Bradley, S. ., Petersburg, Nebr.; Farmington, rta, and Appleton, Minnesota. In he married Valborg B. Sorum.

Mrs. Hans Magelssen

rs. Millie Magelssen, nee Ander- widow of the Rev. Hans Magels- who died in 1938, passed away at ker, Minn., Dec. 21, 80 years of Funeral services were held Dec. t Walker, District President Han- officiating. A native of Albert Minn., Mrs. Magelssen taught in ublic schools until she married in . Her husband's ministry took them lkton, S. Dak., Albert Lea, Walnut e, Brandon, and Walker, Minne- Surviving are five sons, three hters, and eleven grandchildren.

DULUTH PARISH HAS SECOND PARSONAGE

Pictured herewith is the parsonage which First Lutheran Church, Duluth, Minn., has purchased for occupancy by its co-pastor, the Rev. Merlin I. Seal. The parsonage is located at 2003 East Fifth Street.

Do you mothers and fathers, sisters and brothers, and, perhaps, neighborhood friends wonder whether your boy or girl, man or woman, way out there in California, down in Texas, up in Washington, or even in Minnesota is attending a Lutheran church? By simply filling out this coupon and sending it in, perhaps a family will be saved for the Church.

I KNOW SOMEONE WHO
SHOULD BE IN A LUTHERAN CHURCH

Name _____

_____
(ADDRESS)

at _____
(CITY) (STATE)

I would like to know if they are attending a Lutheran church in this area. You may mention my name: (yes) ..... (no) .....

Signed:

Name _____

Address _____

Send to—Placement Service of the ELC
422 South Fifth Street
Minneapolis 15, Minnesota

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Farms

240 acre dairy farm, Cass Co., Minn. Same owner for 40 years. Always good crops. Frame house, 100 ft. dairy barn, silo, milk house, machine shed and garage, poultry house. Livestock and machinery available. Price of real estate—$14,000. 446-1A

160 acre farm in southwestern Minn. Only 2 mi. from ELC church. All good crop land. Buildings fair. Priced at $18,000. Immediate possession. 446-2A

155 acre farm, western Minn. 6 room house, hip-roof barn, granary-corn crib, hog house. Top producer. Price—$27,000. Buyer gets share of crop. March '57 possession. 446-3A

372 acre farm, all but 20 acres crop land. New, modern 3 bedroom home, other buildings adequate. Located in Lac qui Parle Co., Minn. Price—$150 an acre; terms. 446-4A

In the Willamette Valley, northwestern Oregon, 86 acres, 80 acres tillable, sprinkler irrigated from adjoining creek. Large barn, house equipped with modern appliances. Close to Lutheran church. High and grade school; bus service past farm. 446-5A

An exceptionally good, level, heavy soil, 160 acre western Wisconsin farm, about 122 acres under plow. Good buildings, all modern home, elec., water pressure. Blacktopped highway, ¾ mi. from bank and high school town. In fine farming community, near good fishing lakes and streams. 446-6A

Well-improved, well-located 120 acre farm with good buildings, including house with modern conveniences, elec. Located 1 mi. from railroad town, western Wisconsin. 446-7A

Well-improved, heavy soil, equipped 150 acre farm. Very nice all modern bungalow, well equipped 120 ft. barn, other buildings. Offered with 26 well-kept Guernsey cows, 12 heifers, 2 John Deere tractors, tractor machinery. Reasonably priced. Northwestern Wisconsin. 446-8A

Well-improved 130 acre northwestern Wisc. farm. On U.S. highway and bus route between two high-school and bank towns. Very nice all modern home, good outbuildings. 446-9A

Businesses

Town of 320 population in Lutheran community, southeastern Nebraska, has opportunity for Old Age Nursing Home. Lutheran management preferred. 446-10C

HELP WANTED

Girl or elderly woman wanted to live in south Minneapolis home and care for two school age children while mother works. Private room. 446-11F

Woman wanted for light housework, but mostly as companion for woman in her south Minneapolis home. 446-12F

Rancher in a Lutheran South Dakota community needs housekeeper. Four children, ages 3 to 8. Electric appliances in home. References will be furnished. 446-13F

Wanted, a mechanic, qualified to take over the duty of shop foreman. City of 4,000; good schools, hospital, 2 Lutheran churches, northeastern Montana. 446-14G

CHANGES OF ADDRESS OF PASTORS

L. O. Anderson, 1899 Scenic Dr., Muskegon, Michigan, 12-4-55.

DeWayne Bey, c/o Luther Theol. Sem., 2375 Como Ave., St. Paul 8, Minn., 1-15-56.

Paul A. Hanson, Box 409, Willmar, Minnesota, 12-15-55.

Otto E. Hesla, 7901 Neuthard Avenue, Houston 24, Texas, 12-19-55.

Gordon I. Hope, 10923 94th St., Edmonton, Alta., Canada, 12-19-55.

Rev. O. Ingvoldstad, 317 N. Church Street, Elkhorn, Wisconsin, 12-1-55.

J. R. Lavik, 5443 Pinchot Avenue, Phoenix, Arizona, 12-19-55.

A. O. Odegaard, 1312 Modoc, Springfield, Oregon, 12-1-55.

Harvey Sigurdson, 1780 Stromberg Avenue, Arcata, Calif., 12-19-55.

Johan Thorson, Box 409, Willmar, Minnesota, 12-15-55.

H. T. Haagenson, 1822 Main Street, Eau Claire, Wisconsin, 12-11-55.

Ralph W. Hofrenning, 417 Clover Leaf Dr., Monrovia, California, 12-18-55.

C. B. Ingebrigtson, 3203 Maroneal, Houston 5, Texas, 12-12-55.

Peter Langins, 1622 E. 32nd Street, Minneapolis, Minn., 12-12-55.

John N. Ottesen, 845 W. 130 Street, Hawthorne, California, 11-25-55.

H. O. Scobey, 3100 Indiana, Rt. 1, Box 32A, Golden, Colorado, 12-9-55.

William Albert Smith, 4815 Bryant Ave. So., Minneapolis, Minn., 2-5-56.

A. S. Waters, USS Carpenter DDE-825, Com Cort Des Ron One, F.P.O. San Francisco, California.

Gerald C. White, 1414 10th Avenue South, Fargo, North Dakota, 1-3-56.

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From November 21-25, 1955

Aandrud, Mrs. Clara, Litchville, No. Dak., $5.
Anderson, Sophie, De Lamere, No. Dak., $17.
Aronson, Fred, Superior, Wis., $6.
Benson, Iver, Cresco, Iowa, $13.
Berdahl, Jens M., Colton, So. Dak., $21.
Berg, Gust, Volga, So. Dak., $2.
Bjonerud, Mrs. Randi, Simonson, O., Calmar, Iowa, $19.50
Bjorka, Theo., Fergus Falls, Minn., $127.50
Blagsvedt, Mrs. Christian, Lanesboro, Minn., $46.
Blagsvedt, Oscar, Lanesboro, Minn., $11.
Blegen, Mrs. Emelia Istad, Decorah, Iowa, $6.
Brayton, Miss Dorothy, Superior, Wis., $20.
Brevik, Mrs. Henry, Superior, Wis., $4.
Brown, Lyle J., Kasson, Minn., $34.
Bue, Wilford, Granite Falls, Minn., $1.
Burseth, Mrs. Louis, Waukon, Iowa, $6.
Butler, Mrs. Tony, Superior, Wis., $10.
Clausen, Sr., Mrs. James, Oslo, Minn., $2.
Dversdall, Mrs., Starbuck, Minn., $2.
Engebretson, Mrs. John, Starbuck, Minn., $21.50
Everson, Ingvald, Eleva, Wis., $5.
Flemmen, Mrs. Ole, Superior, Wis., $6.
Flatgard, Julius, Windom, Minn., $7.
Formo, Olaus, Naicam, Sask., Canada, $2.
Froemke, Donald, Lisbon, No. Dak., $1.
Galde, Mrs. Josephine, Superior, Wis., $36.
Granhiem, Mrs. Ottine, Moorhead, Minn., $25.
Gulbro, Gustav, Decorah, Iowa, $20.
Gunderson, Miss Inger, Portland, Ore., $19.
Guttormson, Roy C., Austin, Minn., $5.
Hagen, Mrs. Adolph, LaCrosse, Wis. $6.
Hanson, Anna, Elk Mound, Wis., $12.50
Haugland, Helmer, Stanhope, Iowa, $103.
Hegna, Elmer, Kasson, Minn., $3.
Hilpipie, Mrs. Eugene, Elmore, Minn., $20.
Hofman, Mrs. Chas., Brandt, So. Dak., $3.
Hogan, Mrs. Edward, Superior, Wis., $5.
Holt, Mrs. Chris, Osakis, Minn., $50.
Johnson, Alwin, Minneapolis, Minn., $10.
Johnson, Mrs. Anna E., Superior, Wis., $26.
Johnson, Mrs. Christine, Superior, Wis., $3.
Johnson, John H., Dalton, Minn., $3.
Johnson, Miss Margaret H., Superior, Wis., $10.
Johnson, Mrs. Sam, Belmond, Iowa, $12.
Jorgenson, George S., Montrose, So. Dak., $11.
Josendahl, Mrs. A. H., Garretson, So. Dak., $17.
Kelm, William, Boyd, Minn., $3.
Kirkhorn, Mrs. Rasmus, Comstock, Minn., $48.
Kittelson, Orville, Decorah, Iowa, $6.
Klemestad, A., Austin, Minn., $1.
Knutson, Christ, Sedan, Minn., $2.
Knutson, Reuben, Cannon Falls, Minn., $
Lanthier, Mrs. Angeline, Culver, Minn. $2.
Larson, Mr. and Mrs. Bernt, Superior, Wis
Larson, Gust, Glenville, Minn., $5.
Larson, Julian, Rushford, Minn., $5.
Lea, Mrs. Anna, Kenyon, Minn., $10.
Lien, Jon Charles, Fergus Falls, Minn., $29
Linden, Oscar, Moorhead, Minn., $9.
Luros, Marie, Decorah, Iowa, $6.
Madsen, Jens, Forestburg, So. Dak., $41.
Madsen, Peder, Northwood, Iowa, $112.50
Martin, Ernest, Oakland, Minn., $29.
Miller, Christ, Superior, Wis., $1.
Moe, John S., Superior, Wis., $5.
Morken, Olai, Superior, Wis., $10.
Nelson, Mrs. John P., Roseglen, No. Dak., $
Nelson, Mrs. Louise, Kensington, Minn., $2
Neshiem, Iver, Decorah, Iowa, $8.
Obermier, Clifford, Bradley, So. Dak., $3.
Oines, Mrs. Ole, Volga, So. Dak., $29.
Olson, Andrew, Viroqua, Wis., $1.
Olson, Carl, Northwood, Iowa, $7.50
Olson, Clarence R., Fargo, No. Dak., $5.
Olson, John, Superior, Wis., $3.
Olson, Mrs. John, Decorah, Iowa, $1.
Olson, Severin, Superior, Wis., $10.
Osland, Clara, Lime Springs, Iowa, $35.50
Ostmo, Gustav J., Joice, Iowa, $4.
Palm, Mrs. John, Cummings, No. Dak., $4
Pearson, John, Middle River, Minn., $7.
Pederson, Mrs. Minnie, Superior, Wis., $5.
Peterson, George, Byron, Minn., $10.
Pike, Mrs. Chas. Volga, So. Dak., $2.
Posey, Mrs. S., Granite Falls, Minn., $5.
Raaum, Mrs. Peter, Viroqua, Wis., $41.
Ramstad, Miss Louise, Fargo, No. Dak., $1.
Renbeck, Martin, Foley, Minn., $13.
Revne, Hans G., Decorah, Iowa, $5.
Rich, Mrs. Clarence, New Effington, So. Dak
Ripley, Mrs. Bernice, Superior, Wis., $3.
Risetter, Lewis and Malinda, Onawa, Iowa
Sather, Arne, Superior, Wis., $5.
Scheldrup, Mr. and Mrs. Alfred, Superior $10.
Schmiedge, Johann, Maicam, Sask., Canada
Scott, Mrs. Anna, Belmond, Iowa, $28.
Skarp, Manly, Superior, Wis., $17.60
Sheldahl, Mrs. Anna, Belmond, Iowa, $31.
Sjurson, Mrs. Severt, Roland, Iowa, $143.5
Skaaden, Ole, Starbuck, Minn., $35.
Skaar, Arne, Belmond, Iowa, $8.
Skunes, Rev. L. M., Moorhead, Minn., $59.
Sorenson, Siger, Garden City, Iowa, $3.50
Stodsisley, Mrs. T. O., Byron, Minn., $22.50
Stoen, Mrs. Magda, Starbuck, Minn., $1.
Stoll, Mike, Superior, Wis., $10.
Swenson, Swen, Belmond, Iowa, $13.
Tesdall, Anna, McCallsburg, Iowa, $27.
Thoen, Christ, Northwood, Iowa, $8.50
Thompson, Ella, Northwood, Iowa, $3.
Thorsen, Mrs. Guri, Wheeler, Wis., $14.75
Tinglum, Mike, South Heart, No. Dak., $1
Tuffe, Anna M., Kasson, Minn., $28.50
Underdahl, Mrs. Ole, Fertile, Minn., $7.
Vold, Carl, Northwood, Iowa, $2.50
Wheeler, Bertha and Kevin, Stanhope, Iowa
Wije, A. H., Moorhead, Minn., $7.
Zeiman, Charles, Superior, Wis., $5.

November 28 through December 2, 19

Aaberg, Insle, Clontarf, Minn., $12.
Alness, Mrs. Marie, Beresford, So. Dak., $1
Anderson, Mrs. Christine, Twin Valley, Minn
Bakko, Belvin, Walcott, No. Dak., $4.

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First Peter in the Greek New Testament by Kenneth Wuest..$1.50
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Faith, Hope, Love, These Three by C. B. Ylvisaker
Pupil's Text, $1.00
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Teacher's Guide, $1.25
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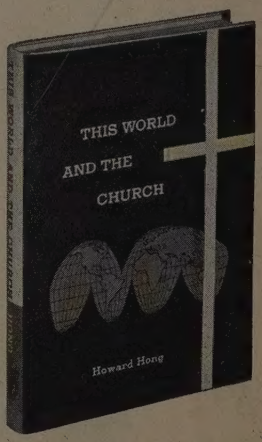
THIS WORLD AND THE CHURCH was originally delivered as lectures at the 1952 Mid-Winter Convocation at Luther Theological Seminary, St. Paul, Minnesota, and earned the 1952 Augsburg Publishing House Lectureship Award.



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